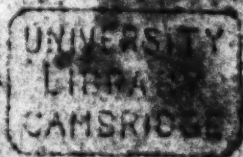


A
SHIELD OF
DEFENCE AGAINST
THE ARROVVES OF
SCHISME

Shot abroad by *Jean de L'escuse* in his
advertisment against Mr.
BRIGHTMAN.

Here vnto is prefixed a declaration touching a
booke intituled, The profane schisme of the
Brownistes.

By
John Fowler.
Clement Saunders.
Robert Bulwarde.



Luk. 12. vers. 2.

For there is nothing covered, that shall not be
Revealed; neither hid, that shall not be knowne.

Printed at *Amsterdam* by *Henry Laurens*
Dwelling vpon the vvater at the signe of the
vvriting booke. 1612.

1932: 16

A declaration touching a booke lately
printed & entituled, *The Profane schisme of
the Brownistes.*

CHristian reader, there vvas of late a booke published in London vnder this title, *The profane schisme of the Brownistes*; Such a booke indeed vve sent by one of vs to be printed there, but in the publishing thereof great iniury hath bene done vnto vs, & chiefly three vvayes, by addition, by detraction & by alteration of the same:

For the first, besides the addition of sundry harsh vvordes & phrases of *heresies, blasphemies, diabolus, horrible crimes &c.* in such place vvhere they vv ere not vsed by vs, vv hich yet according to the doctrine of the Brownistes themselves may iustly be applied vnto them; besides the addition in the title of the booke vv hich is doubly encreased by the publisher thereof; beside the addition of the other titles of the severall chapters vv ith a new table thereof added in stead of that vv hich vve had made; besides sundry other such additions, there be also added some things directly contrary to our meaning & such as never came into our heads, as namely those vvordes in the end of the preface, *as also to vvarne all such as haue bene the occasion of those heresies & schismes to conforme themselves to the church of God, that these caterpillars may no more rise out of them. And although vve be &c.* By those vvordes the reader might conceive as though vve affirmed those ministers vv hich do refuse subscription & conformity vnto the prelacy & superstitious ceremonies vsed in the church of England, to have bene the occasion of Brownisme & guilty of that schisme &c. But the truth is othervvise, there vv ere no such vvordes vv ritten in the booke vv hich vve sent to be printed, but they are foysted in & obtruded vpon vs by some falsifyer vv ithout our knowledg or consent. Our judgement is that

the tyranny of Lord BBs & their impositions are a stumbling block vnto many that are vveake vvhich do thereby take occasiō to fall from the church & to runne into schisme: VVe assure our selves that if there vvere in the church of England such a reformatiō of the prelacy & ceremonies as is desired by the ministers there & is also obteyned in other reformed churches, there vwould not thē be such a defection vnto Brounisme as novv there is. VVe know indeed that the Brounistes do ioyne vvith the prelates in vpbrayding the ministers vvith this thing & vwould seeme to build their separation vpon the testimony of the ministers, as appeareth by this booke of *Delescluse*, vvhere he labours to conclude their separation from certaine speeches of *Mr. Brightman* testifying against the corruptions of the church of England, but hovv vniustly & absurdly he hath done the same vve hope it vvil evidently appeare by this refutation following.

Secondly, there is in summe left out the greatest part of the booke vvich vve sent to be printed, yea in exact account there is not a fourth part thereof that is printed: In speciall there is not a third part of the preface printed vvherein our reasons for the maner of publishing that booke are conteyned; there is left out a large ansvver vnto a narratiō vvrittē by *Mr. Johnson* touching an offer of conference that vvas made vnto him; likewise the ansvver vnto the groundes of scripture alledged by *M. Johnson* in in defence of separation is left out; Divers testimonies of Dutch & french ministers against thē be omitted, vvith other vvritings of *Iohn Johnson* & *George Johnson* that shoud have bene printed: The greatest part of the vilest slanders of the Brounistes are left out: The greatest number of the chapters by far is omitted; that vvich shoud have bene the tenth chapter is made the first nine of the first being altogether omitted, besides sundry other in the middes of the booke; & of those chapters that are there, no one of thē is fully set doune, & in some of thē more thē half the matter omitted: Divers strange matters are noted in the booke, but the occasiō thereof, the protes thereof vvith the ansvver vnto the

the vaine cavilles & shifts of the Brounists about the same are omitted, & in respect of these omissions divers thinges so abruptly set downe may seeme more harsh & also more incredible vnto the reader; so that hereby it may easily appeare how vve are injured by vnreasonable omissions as well as by vniust additions.

Thirdly, for the method & order of setting downe these thinges that are printed, there is great alteration therein also: Thinges spokē vpon one occasiō are related vpon an other, & not in their due place; The speeches of one mā are so set doune as if they had bene spokē by an other; The speeches of diuers men are peeced together as if they had bene spokē by one & the same person. In these & such like chāges both vve & those whose testimonies are alledged by vs have receyved some further iniurye.

Besides these thinges there be also as it appeareth many littell faults in the misprinting of sundry vvordes vvwhich do much corrupt the sense of sundry thinges in the booke.

And though thus many & great iniuries be done vnto vs yet do vvee not hitherto fully vnderstād by vvho they are done: Onely this vve vnderstād by a letter sēt frō Chr. Lavvne vvho vvvas entrusted vvwith this busines, that he according to the order in such like cases seeking vnto such as vvvere appoynted for the allowāce of bookes to be printed, & leaving it in the hāds of a certaine chaplaine of the Archb to get it read over & viewved ūtill he himself might returne out of the coutry into vvwhich he vvvas the going downe before he could come vp to Lōdō againe he found the booke already printed cōtrary to his expectatiō, & in the printing the reof so mangled & defaced as is above specified.

And howsoever vve do now disclayme this booke above mentioned as none of ours being thus corruptly printed vvwith such additions, omissions & alterations, yet do vve still acknowledge that all the particular matters of fact recorded against the the Brounists in that booke are such thinges as vvvere takē out of our vvriting, & for prooff thereof vve are able & ready to produce our testimony & vvittnesse as occasion shall require; The most of the are testified & confessed by themselves & the most heynous thinges evē vnder their ovvne hād vvriting, & the rest are such thinges as either vve our selves or others vvwill vvittnesse. And therefore though vve complaine

Brounists insult there vpon; though vve be vtonged, yet are not they cleared from the matters there noted vvhich are still in force against them.

Our desire & our purpose is hereafter as occasion, opportunity & meanes shal be offered more fully to manifest their *Profane schisme* by the publishing of those thinges vvhich formerly haue bene omitted, & in the meane time vve do here present vnto the reader a few observations vpon the advertisement of *Iean Delescluse* vvhich he hath vwritten against *Mr. Brightman* & against the communion of saintes; His peruerse collections for separation dra vne from *Mr. Brightman* his Testimony, vve have herel howed to be vaine & vvicked. The principles of Brounisme vvhich he hath briefly alledged are here breefely answered, yet so as that the vanity & errour of their separation may be easily discerned hereby: This labour vve have vndertaken cheefely for the comfort & helpe of those vvake brethren, vvho either do not sufficiently vnderstand the iniquity of this errour of the Brounists or els do not duely consider the danger of this schisme vvhich as it dayly breakes it self in peeces, so vvould it also break, ruinate & overthrow all the churches that should admit & receyve the same. vvhen corruptions do encrease & are maynteyned, let the godly vvitnesse against the same, but let them not fret vnto separation, & so shall they vvalke vvith Christe in vvhitte, *Rev. 3. 4.*

An answer vnto the advertisement of Iean Deleschuse concerning Mr. Brightman vpon the Apocalyps.

1.



Hereas in his title he pretendes to advertise the
godly reader, whom afterward in his Epistle he calles
Gentle reader and Christian reader, marke how this
man doth mocke his reader; for by his profession of Brow-
nisme he holdes all the membres of the church of England
to be no visible Christians, to be without true faith & with-
out godlines, even eve-ry one as they are publique profes-
sours of the gospel in that church & yet here in this flattering title of his Eng-
lish booke he dissembles notably as though he would honour & record their
godlines; And thus in the very forehead of his booke; his hypocrisy beginnes to
shew it self.

2.

Hereas in his title he takes on him to advertise every godly reader of
Mr. Tho. Brightmans booke, how absurd & senselesse is it? There
be many godly readers of Mr. Brightmans booke which vnderstand no English at al,
seing it is extant in Latine, & yet he writes in English to advertise every one of
them.

3.

In the same place he alledgeth against the church of England that saying of the
Prophet 1. him 18. 21. How long halt ye betweene two opinions? If the
lord be God follow him, but if Baal be he then go after him. This is
vniustly applied against them who are assured of their lawfull communion with
that church; but this sentence or the like may much more fitly be alledged against
the divided & distracted Brownistes, who halt betweene two opinions, & be-
tweene two communions, some halting after the Franciscane order; some lim-
ping after the Ainsworthian & popular order, some hanging in doubt betwixt
both opinions, so that they dare not ioyne to either of them, but walk
alone.

4.

The last cause which mooved him to put forth this writing in defence of the
separatio, he sets downe in these wordes: "First the glory of my God etc. Read pag.
100"

A shield of defence

what meanes he by this speech of **his God**, in saying, the glory of **my God**? Hath he and his flock a speciall God of his owne more then other churches of Christe? It is true indeed that David & other faithful servants of God do often with the voyce of faith vse to speak of God in this manner, **my king and my God** as **Ps. 84. 3.** but yet if we looke a litle further into the profession of the Brownistes we may easily imagine some other cause of their speaking on this manner: for whereas R. R. in his prophesying among the prophets of Mr. Anisworthes company testified against their separation & iustified the church of England to be a true church, being for this vniustly excommunicate of that company it was as vniustly defended by Mr. Anisworth, who layd this ground of his excommunication frō **Deu. 13. 1. 2. &c.** that he had sought to turne the away frō the **Lord their God** & had perswaded them to go after other Gods and to serue the, & all this onely for perswading that it was lawfull to heare a sermō in the church of Engl. to pray with the &c: In this proceeding they declare that they hold the church of Engl. to be without the true God in that they cōdemne those that ioyne with the same to turne away frō the Lord their God & to go after other Gods and therefore no marvel if according to this opinion they speak of their special God, intend ing an other God whom we know not. This may yet further appeare in the speech of **Delescluse** who being blamed for his schisme from the french church hath here vpon cōdemned that reformed church as **habing Christe to be neither their king, priest nor prophet**: And if they be without Christe then are they without true God, **Joh. 2. Epist. vers. 9. and Joh. 17. 3.** According to these speeches it is not strange nor inconsequent that he should meane his speciall God in the forenamed phrase. **Uemar** the monstons Arrian pretending that we erre about the nature of Christe doth blasphemously affirme that our God is no better then the planke vnder his foote, **Delescluse** the inordinate Brownist pretending that Christe is not our king doth hereby sacrilegiously both deprive Christe of his people & his people of their God, their saviour & their mediatour: And thus while he pretendes **the glorie of his God**, he treads vnder his feete the glory of that everlasting God, who is the God & king of all the reformed churches round about.

5.

A Gaine in his declaratiō of this first moving canse that made him to publish this treatise in defence of Brownisme, he alledgeth diuers scriptures which teach that the people of God ought to be holy as the Lord is holy, as namely, **Leuit. 19. 2. 1. Pet. 1. 5. 16.** But what meanes he by this? Can not the people of God be holy & sanctified vnlesse they separate from the churches as the Brownistes doe? or can they not give glory vnto God without their separation? we see the contrary throughout the scriptures; the * holy Prophets, the holy Apostles, and Iesus Christe that holy one of God did keepe a holy communion among open obstinate sinners and glorified God thereby and this also in a church that was far more corrupt than that reformed church from which this **Delescluse** hath schismed and ruine away.

Vnto

6.

VNto his other allegation, that all those that call upon the name of Christe should depart from iniquity, 2. Tim. 2. 19. It may also be answered as the former that the most holy servants of God, most zealous of his glory have kept communion which open sinners as offensive as any in the church of England, & yet departed from iniquity: It is a great blindness in schismatiques that cannot distinguish betwixt departing from iniquity and departing from a church where iniquity is tolerated. Christe departed from the iniquity of the Pharisees and Sadducees and yet departed not from the fellowship of that church, where in they remayned.

7.

THe second reason which he alledges for his writing of this treatise is the fervent desire which (he saith) he hath of the salvation of mens soules and the garning of them unto God, If this be so (as he boasteth) we do prayse and commend him for it, but yet if he had bene as sober and modest as he is fervent, he would not have bene so forward to prayse his owne fervency, in that we commend him not, nor yet in this, that he seemes to seeke the salvation of mens soules by leading them into his schisme or separation.

8.

IN the declaration of this second reason he telles vs that the meanes of saving soules is to shew unto the their erring from the truth and from going astray out of the way, Jam. 5. 19. 20. But how unfit a man is Jean de lescluse for such a purpose? Do not all the Brownistes generally know and consider how prone this man is to runne into errour and to go astray out of the way before many others? Among all their Prophets is there any which in the exercise of prophecy have so often bene corrected for errour as this man? His manner is indeed to be fervent and hote, but in his heate so rash and inconsiderate that often he utters erroneous thinges and often by Mr. Johnson and Daniel study hath he bene reprov'd and convicted of the same. He that hath so often receyved open shame and rebuke for his errour is not so meete a man to become the censurer of so learned and iudicious a writer as Mr. Brightman is generally acknowledged to be.

9.

THe third reason which he alledgeth for the publishing of this treatise, is in respect of him self, having had a hand both in the translating
B and

A shield of defence

and printing of Mr. Brightman his booke etc. But of this he may speake with shame enough in respect of his vnfaithfull dealing herein: for being appointed by his maisters that set him on worke to print this booke & that without any leave to comment vpon it or to adde his censures, what doth this cosseing companion but goes & causeth his gloses to be printed in the margent of this booke? He there lets downe in opposition vnto Mr. Brightman, his contradictions of him, his interrogations, his exclamations against him **England etc.** **Brightman etc.** Yea his citations of him vnto indgement, **let God and his angelles and all the world indge etc.** And thus without the consent or license of those that employed him in their busines, he defaces & disgraceth the work committed vnto him, offendeth his maisters, wronges the reader, & iniurieth the authour of the booke: who now sleepeth in peace with the Lord: But when this his deceit was found out, those that were at cost & charges for the printing of this booke did then call him to account for this his bad dealing & in fine compelled him at his owne charges to take the paines to alter and set over againe those sheetes of the booke which he had corrupted & defaced with his marginall gloses & then to leave out those gloses which he had before so boldly & decentfully inserted in that worke: for the evidence & truth of this matter we have both the testimony of those that set him on worke, as also his owne handy-work to reprove him, viz. the misprinted sheetes, the tokens of his deceit, which we keep by vs for a monument of his fals hood. The truth is that **Jean Delescluse** did fret & chafe when this rebuke was layd vpon him, but howsoever part of his punishment was remitted vnto him, yet was there no remedy, diuers sheetes must needes be printed againe & he must endure the paine & labour for the setting of the same: And thus we may see the saying of the wise man to be verified in him, **The deceitfull man roseth not that which he tooke in hunting, Prov. 12. 27.** The wages which he got by setting those sheetes deceitfully at first was not so much, but the labour the losse & the shame withall which he had at the re printing thereof may wel be thought to be much more.

10.

IN the declaration of this his third reason, he telles vs of his full perswasion that there be errors & aberrations in Mr. Br. his booke & therfore addeth further, **If I had held my peace and sayd nothing I could not have cleared my self from partaking with other mens sinnes; and so should haue done contrary to that holy commandement of the apostle to Timothy, 1. Tim. 5. 22.** According to this profession of conscience, if it be vnfeigned in him, it may be further demanded of him.

1. VVhy did he not also put forth some short writing against the latine edition of Mr. Br. his booke, seeing he the same **Jean Delescluse** had also a hand in the printing of it heretofore? That booke in latine hath bene out now these diuers yeares; & never till this time hath he cleared himself by any writing against it, so long therfore he may seeme to have partaken with an other mans sinne.

2. VVhy

against the Arrows of schisme.

2. VWhereas Mr. Th. hath had a hand in the printing of Mr. Robinsons booke against Mr. Bernard, & there being in it divers errors & aberrations from the truth of the living God, & this not onely in the iudgement of Mr. Johnson who hath openly protested against the manifold errors therein, but also in the iudgement of Mr. Ainsworth himself & his company, how comes it now to passe that Mr. Th. hath not the like care & conscience to put forth some short writing against that booke as wel as Delescluse against Mr. Br. his booke? why doth not L. Delescluse call vpon his fellow in like manner? why doth he suffer Mr. Th. to partake with Mr. Robinsons errors by printing his booke?

3. VWhereas this Jean Delescluse was heretofore a cardmaker, seing he hath had a hand in making those cardes that are the bookes of gamesters & idle persons seing many persons might be offended & scandalized by the vse of those play-bookes, why hath he not had the conscience to put forth some short writing against those bookes of vanity? why is he not afraid of partaking with the sinnes of those gamesters whose handes have handled the cardes that were the worke of his handes? VWhy did he never yet cleare himself of this evill? A good conscience is without partiality & seekes to prevent one offence as wel as an other. VWhat can he answer to these thinges? when he hath answered these thinges, we have sundry more such like to demand of him.

*Pl. 119.6
128.
1. Tim. 5.
21.

11.

Besides his partiality above noted, marke his folly also in this dealing, for if it were no sin to have a hand in the printing of Mr. Brightmans booke, the what neede he to seek the clearing of himself by writing against the booke: if it were a sin to have a hand in the printing thereof, the how foolish is he to think he could by an after testification cleare himself from that sinne which he did first willingly commit? If this were a warrantable course why might he not still follow his old trade of cardmaking & then afterwarde cleare himself by witnessing & writing against them? why might he not also make idoles or images & afterwarde cleare himself fro partaking with the sinne of Idolatours by testifying against them? Behold here the extreme absurdity of the Brownistes who condemne our communiõ where we duely testify against the evilles committed by others whiles they think to iustify themselves by testifying against those evilles in the committing whereof they them selves have a hand.

2. In a due testification against evill, the testimony ought to be as large as the evill, the plaister ought to be as large as the soare; but Delescluse is vncertayne whether his writing (which he countes a plaister for the errors and sores in Mr. Br. his booke) shall ever spread so far as Mr. Br. his booke, & therefore it must needes be folly and sin in him that shall voluntarily and wilfully publis h such thinges which he accountes as stumbling blockes layd before the blinde, while he is ignorant whether his labour shall ever come so far as to help the removeall thereof in many places.

IN the subscription of his Epistle he vnder writes thus *Thine as thou art the Lordes Jean Delescluse*, that is to say, *Thine as thou art a Brownist and a separatist*, for al the promises of God and of salvation, they do oft appropriate vnto those that separate: Those onely they declare to be the lords as touching their visible estate: Therefore howsoever he wold seeme to professe friendship, it is but hypocrisy: beware of such frendes.

LEt vs now come from his Epistle to the book it self, where in he takes vpon him to shew how corruptly Mr. Brightman hath taught that the church of England is not to be separated from not withstanding all the sinnes and abominations that are in the same: This poynt he sets downe both in the title of his booke and in his Epistle againe, as the *butte* or *white* at which he meanes to shoote, against this marke he bendes his bow and prepares his arrowes vpon the stringe: And for the prooffe of this poynt he sets downe ten speciall speeches which Mr. Brightman hath vttered touching the corruptions of the church of England.

Advertis-
met pag. 5

Pag. 8. 9.

The first speech he *alledged is these wordes of Mr. Brightman, *I could not but mourne from the bottome of my heart, when I beheld in her Christe loathing vs, and verie greatly provoked against vs.*

Here vpon Jean Delescluse inferreth thus: *I desire the reader to observe the word which he useth of Christe loathing them, which word of loathing seemeth to be taken from the 95. Psal. vers. 10. Where the Prophet speaking in the person of the Lord him self, saith that fourty peares long he had loathed that generation: saying that they are a people erring in their heart and not knowing his wayes, wherefore he swore in his wrath that they should not enter into his rest. So that by Mr. Brightmans owne grant, this church of England is in no better estate then were those rebelles in the wilderness, all which were consumed and entred not into his rest as he had sworne.*

Ans. 1.

First, this inference of Delescluse is utterly false, for though Mr. B. should grant the same phrase to be vsed both of England & Israel, yet doth it not follow by this grant, that England is in no better estate then those rebelles in the wilderness; for the holy ghost often useth ore & the same generall worde or phrase touching diuers sinners which yet not withstanding may not therefore be all alike so condemned, but that some of them may be in better estate then others: for example, it is sayd that *the Lord was angry with Israel* in the dayes of Iehozahaz, 2. kin. 13. 3. It is also sayd in the like phrase of speech that *the*
wrath

wrath of the Lord was kindled against Israel in the dayes of David, Sam. 24. 1. Doth it now follow that Israel in the dayes of David was in no better estate then in the dayes of Iehoahaz? The contrary is most evident & plaine, Israel being at one time a true church & at the other a false church by the confession of the Brownistes themselves:

It is sayd in one generall phrase, I hate all false wayes, Ps. 119. 128. Now it is one false way to be hated or loathed that the high places were reteyned in the dayes of Iehoahaz & others 2. kin. 12. 3. & 14. 4. It was an other false way that the golde calves & Baal were worshipped by the kinges of Israel: doth it now follow that these people were one of them in no better estate then the other, because the phrase of hating or loathing might be vsed against both of them? Nothing lesse.

To come neerer vnto them; Mr. Robinson accounting it a false way & a violation of Gods ordinance in Mr. Winsworthes company that they have no separation of their almes among them, it followes herevpon that in his account also the word of loathing or hating may be vsed against them, seing every false way reteyned is to be loathed; And further Mr. Robinson holdes it a false way & order of government that is practised in Mr. Johnsons church, which is therefore also to be loathed by them: Doth it now follow from hence that by his graunt Mr. Winsworthes company is in no better estate then Mr. Johnsons, because of the same word of loathing attributed vnto both of them? Nothing lesse. The matter being thus made plaine vnto them, the simplest among them may see, what a corrupt & blinde maner of reasoning is here vsed by their elder Delescluse.

Secondly, suppose it were granted that the church of Israel were in no better estate then Israel in the wilderness, yet what is this to the scope and purpose of his booke? Doth this prove that the church of England is therefore to be separated from? Nay, the contrary appeareth hence, seing it is vndeniably true that even Israel in the wilderness notwithstanding all their abhominations which the Lord loathed were yet a true church and communion with them was lawfull, as appeares in the example of Moses, Iosua, Aaron and other faithfull servants of God remayning among them; And therefore so might it be with England also though being in no better estate. And thus the same arrow that he hootes at vs returnes vpon himself and pearceth the side of his owne separation.

14.

IN the next place he procedes & labours to perswade his reader, that the Lord hath more iust cause to loath the church of England, then that of the Israelites in the wilderness: VVell, suppose now, that this also were granted vnto him, would this prove that we should then separate from England? In no sort; for the Lord had more cause to loath the church of Israel in

R. Clift. a
fw. to Mr.
Sm. 154.
155. H. A.
inf. coun-
terp. pag.
7.8.

A shield of defence

the dayes of Christe, then in the wildernes, And yet even then also there was a lawfull communion with that church when the measure of their iniquity was greater, and when there was a greater then Moses to convince them of that wickednes: And thus we see how that still he comes short of the mark he shootes at, seeing greater abominations then those of Israel in the desert are yet no sufficient ground of separation.

15.

dvertif.
g. 9.
nsw.

FOr the further declaration of this matter, let vs a litle examine his particular instances here alledged by him, first (sayth he) that church had a true ministry, and true offices and officers, and so hath not the church of England by Mr. Brightmans owne graunt.

First, let it be considered how vnworthy a thing it is, that this man which is himself an vsurper and a false officer should thus take vpon him to dispute about the ministry and the offices in the churches of God: for first, when he was yet with Mr. Johnson, he was then a false officer, that whole company being in schisme & therefore a false church yeelding no lawfull officers; 2ly, suppose Mr. Johnsons company had bene a true church, and he a true officer in it yet seeing he hath now schismed from that company, and was also deposed from his office by Mr. Johnson and his assistants, how can he in this schisme be reputed a true minister? 3ly, when he was yet a member of the french church and did there earnestly seek an office, after tryall of his gistes he was repelled and iudged insufficient and vnmeet to be a minister: Now then shall he that was both kept out from entring into an office as vnworthy, and againe thrust out of an office as vnworthy after he had entred, and this both by a true reformed church and by the Brownistes themselves, shall this vnworthy person come now and in the middes of his vnworthines pronounce sentence touching the truth or falsehood of offices & ministeries in the church?

2. Secondly, let it be considered, how he abuseth & wrongeth Mr. Brightman in saying that the church of England hath not a true ministry, offices & officers & that by Mr. Brightmans owne graunt: for though Mr. Br. do iustly complaine that the church of England wanteth some offices which it should have, & againe that it hath some officers which it should not have, yet doth he not affirme a true ministry to be altogether wanting, he doth not deny but that there are some true offices & officers therein.

3. Thirdly, though there be that defect in the ministry of the church of Engl. which Mr. Brightman noteth, how doth Delescluse prove from thence, that separation must needs follow? for this he brings not so much as any shew of prooffe from the scriptures to iustify such a consequence

That

16.

That second particular exception which he bringeth touching persecution by the officers in the church of England is againe repeated by him in his tenth speech of Mr. Brightmans which he alledgeth & is there answered, for which see the 38. section following.

17.

THe third particular difference which he affirmeth to have bene betwixt Israel & Eng. is, that their governemēt in Israel was not a mixt governemēt partip of the Egyptians, partly of the Moabites and Edomites or Canaanians, but simple and pure according to the true patterne shewed to Moses in the mount; but that of England is not so, for Mr. Brightman affirmeth it to be partly Romish and partly reformed etc.

Ans. 1.

First, if it be true that Mr. Robinson writeth, viz. that the church officers, the priestes & levites in the Iewish church to who the charge of the whole congregation for the service of the tabernacle did appertayne, had no authority by the order of their office to inflict any censure spirituallly vpon the people, but onely to interpret the law etc. *Ans. to Mr. Bern. pag. 198.* then is all this idle which Delescluse doth here speak of their governemēt: If the ecclesiasticall officers did exercise no governemēt at all, then is it in vayne to dispute of the purity of a thing that was nothing.

Secondly, if that excommunication or dissynagogueing noted *Joh. 9. 22.* was but a Iewish devise and without warrant of the scriptures, as both Mr. Robinson doth write, and Mr. Smith also hath written before him, then was the governemēt of the Iewes a devised governemēt, an impure ad mixt governemēt, partly divine and partly humane; and yet not with standing this mixt governemēt we see there was then a lawfull communion; that mixture of devised governemēt was no ground of separation, as this Delescluse would vainely collect against Mr. Brightman and against the church of England.

2.
Ans. to
to Mr. Bern.
pag. 187.
Parallel.
pag. 61.

Thirdly, if a mixt governemēt be a ground of separation, then is Mr. *Ans. 3.*
Sworthes company to be reiected seing it doth exercise a popular confused and mixt governemēt, consisting partly in the power of the officers, but chiefly in the power of the people: And thus the collection of Delescluse serves to overthrow his owne governemēt: And the shame of this their mixed governemēt which Mr. Johnson hath affirmed to be worse then the governemēt of the church of England, doth in this respect lye the more heavily on them in that Mr. Johnson hath also in a printed booke condemned the same, which booke the Answerers have not yet answered.

The

The fourth particular instance which he bringeth to prove the difference between Israel & England is this: *None of that church* (sayth he) *were admitted unto any office but onely such as were lawfully called thereunto as Aaron was, but so it is not in England etc.*

First, it is onely the bare affirmati of *Delescluse* that sayth of the church of Israel that none were there admitted vnto any office but onely such as were lawfully called as Aaron was; where is his prooffe from the scriptures where of he boasted in his Epistle.

2. Secondly, it is a false affirmation of *Delescluse*, for when Annas & Caiaphas did enterchangeably execute the high priestes office, as appeareth *Luk. 3. 2.* *Joh. 11. 51.* it was not possible that both of them could be lawfully admitted vnto the execution of that office which was peculiar vnto one man during his life.

3. Thirdly, seing *Mr. Johnson* hath offred to prove vnto *Mr. Ainsworth* & his company that in their popular government they are like vnto *Hozai* & his company ambitiously vsurping an office wherevnto they are not lawfully called & that vpon the *Leuites* ground, *Numb. 16. 3.* it had bene much fitter that *Mr. Ainsworth* or *Delescluse* should have defended & cleared themselves of the evill which they lay vpon others by writing against *Mr. Johnson* about these thinges while he is yet alive to answer for himself, rather then to write against *Mr. Bright* man that is dead & now resteth from his labours in the Lord, especially seing *Mr. Johnson* hath so often entreated, provoked & vrged *Mr. Ainsworth* therevnto & that openly in their congregation, before the rent was made: Yea besides respect of the matter it self, are they not specially bound for their old covenant sake to shew the *Franciscanes* their error & that by writing rather then to deale with strangers.

Advertis.
pag. 9.

From these instances above mentioned he drawes a terrible conclusion on this manner, Therefore it doth necessarily follow that the estate of the church of England is worse then was the estate of those rebelles in the wilderness, & that there is nothing to be expected from *Christe*, by any member thereof, but a pouring out of his eternal wrath vpon them.

Answ.

In this peremptory sentence which he denounceth against the church of England he takes on him as if he would seeme to be one of those seve angelles which having their breastes girded with golden girdles do stand with the vialles of Gods wrath in their handes to powre out his vengeance on the wicked, but the truth is he is rather in this his doome like one of the angelles of *Sathan* that accuse the brethren condemning those whom God hath iustified: By this sentence he doth
at once

at once extinguish & quench the whole light & comfort of the gospel, which teacheth that there is no condemnation to those that are in Christe & believe in his name, Rom 3. 28. and 8. 1. For such believe s there are many in the church of England holding that doctrine of faith & iustification whereby the faithfull & the saintes in al the reformed churches do hope to enter into life everlasting, & that whereby the Brownistes themselves must be saved if ever they enter into glory: Now to denounce the eternall wrath of Christe to those that have true faith, what is it els but to abolish the gospel, to destroy faith & to make it of no effect? If an **angell** frō heaven should come & preach vnto vs as **Delescluse** here hath done, yet ought we not to receive him, Gal. 1. 8.

But here the Brownistes object that true fayth shewes it self by workes, which (they say) are apparantly evill in the church of England. Ob.

First, their faith sheweth it self by these fruites, by their ioy in the Lord, their cōtinuall study & delight in the word of God their cōtinuall invocatiō of the name of God every day, their delight in the Sabbath, their love of the godly for the truth sake, their vnfeigned sorow for their sinnes, their patience for the testimony of Christe, & sundry other such like fruites which are the vndoubted & certaine tokens of true faith, Ps. 89. 15. Ps. 1. 2. Joel. 2. 32. Esa. 56. 4. 5. 6. Mat. 10. 41. 42. Mat. 5. 4. 10. 11. Answ. 1.

Secondely, suppose other of their workes be evill, suppose also that their refusal of separation were a sin, yet seing it cannot be thought other then a sinne of ignorance & that God had not opened their eyes in this matter, what an absurd & wicked thing is it in this estate to pronounce of them all without exception, **that there is nothing to be expected from Christe by any member thereof, but a pouring out of his aeternall wrath upon them**, for who can vnderstand his faults and who is it but that he finnes of ignorance, and why not in the mysterie of the separation as well as in others, especially it being such a poynt as the members of all other true churches can not comprehend the same? Not withstanding such errours the members of the church of England may be upright with the Lord and accepted of him and made partakers of eternall salvation, Ps. 19. 13. 1. Cor. 13. 9. with 1. Cor. 1. 30. Ps. 32. 1. 2. 2.

But to salve or mitigate this their vnchristian and hard sentence, they tell vs that in such maner of sentences and iudgements they speak respecti vely, viz. that the faithfull in England cannot be accounted true Christians in respect of their ministers, in respect of their constitution, in respect of their estate, being so considered etc.

In this exception the Brownistes do shew their vanity in seeking out frivolous pretences to colour their rash iudgements; for first, when as true and sound iudgement is to be given touching the estate of a Christian and an heire of salvation, he is then to be considered not by the halfes or by some such and such respects onely, but wholly and entirely with all his respectes together. And so a faithfull man considered not apart from his errours and ignorances but considered together with them and with his faith is yet to be iudged and that absolutely a

Except.
Answ. to Mr.
Iac.
pag. 7. 8.

Answ. 1.

A shield of defence

1. true Christian & an heire of salvation, suppose there be some manifest errors and offences vpon him yet his faith shewing it self in other manifest fruites thereof is a visible cover for all his offences, seeing the Lord hath manifested in his word that faith alone doth iustify and lay hold on everlasting righteousness, Gal. 2. 16. and 3. 7. Eph. 2. 8. and therefore such a one in his outward estate and profession is still a visible Christian notwithstanding any other visible iniquities wherein he ignorantly continueth.

2. Secondly, when Christe at his last coming shall pronounce iudgement, he will not consider men apart from their constitution, ministry, government etc. he will not say in such respect I condemne thee and in such respect I do iustify thee and save thee, but he doth absolutely pronounce sentence either of salvation or condemnation, And this iudgement of the Lord is generally manifested in his word & according to his word will he iudge at the last day, Joh. 12. 48. Mark. 16. 16. and therefore according to this word of the Lord the estate of of me is absolutely to be declared without such respective considerations and exceptions. If the questiō had bene onely about the reproofe of some particular sin in any person, or about the comparing of one person with another the might they have iudged herein respectively; for the man that is a true Christian may in some respect be worthily reprehended & may in some respect be unlike vnto others; but when the question is about the iudgement of a true Christian & about his obteyning of salvation, then are such partiall & respective considerations idle & of no use: A man is in such case either absolutely to be condemned or absolutely to be iustified & acquit.

3. Thirdly, according to that respective iudgement, every church yea every person in the world should be condemned & stand vnder the wrath of God, because every church & every person doth erre & commit sin & in that respect being considered apart from Christe is accursed, And according to this respective iudgement of the Brownistes, **Delestitute** in respect of those eleven corruptions which they lay vpon the reformed churches (supposing they were iustly imputed vnto them) might in like manner accordingly have pronounced of them all, that **there is nothing to be expected from Christe, by any member thereof, but a poyering out of his eternall wrath vpon them**, seeing no sin is in it self veniall, all sinnes with out faith in him do bring eternall wrath, as well one as another. And in like maner **Mr. Johnson** holding the same corruptions in the reformed dutch & french churches, might in this respect say of the all as he sayth of England, that **they stand all subiect to wrath, God imputing this their sinne vnto them**. For any one of the least sinnes do make men subiect to wrath God imputing the same vnto them.

4. Lastly, **Mr. Johnson** (as he telleth vs himself) whensoever he vttered his hard sentence against the church of England did alwayes speak with caution and added some of these clauses, **being so considered, in that estate, in that constitution etc.** But here **Delestitute** without any caution or clause of consideration

Ans. to
Mr. Iac.
pag. 7.8.

tion shuts them vp all vnder eternall wrath, makes his arrowes drunken with the blood of soules, & will needes have them all to drinke the cup of indignation from his hand with no lesse sin & drunkennes of error then when he had drunken that cup of magis whereof Iacob Iohnson is sayd to have admonished him, he doth in this place as vainely condemne the faithfull for no sheepe of Christe, as he did then commend the same Iacob Iohnson to be a fit pastour for his sheepe.

20.

THe second speech of **Mr. Brightman** alledged to shew that he doth corruptly teach against the separation is this, viz. that the most mighty king **Henry** had expelled the pope, but reteyned the popish superstition.

Advertis-
pag. 5. &c.

Note here the folly of **Delescluse**, that would prove a separation in one time by the corruptions & superstitions of an other time: as though he should say: In king **Henries** time there were many superstitions, therefore in **Queene Elizabeths** time there ought to be a separation notwithstanding all the reformation that was procured by her meanes: what sober man would so argue?

Ans.

21.

Further, whereas **Delescluse** sayth that the pope cannot properly be sayd to be expelled when his doctrine and superstition is reteyned, it is a vayne Cavill, for first, if he stand so precisely vpon propriety of speech, the pope can not properly be sayd to be expelled, no not then where his doctrine and superstition is expelled; It is a figurative speech to note the popish doctrine and superstition vnder the name of the pope himself. 2ly, it is yet a true and a fit speech in **Mr. Brightman** to say that the pope was expelled when the iurisdiction of the pope and the supremacy formerly annexed vnto his person was denyed and reiected, when he was no longer acknowledged to be the head of that church, when that which was vniustly arrogated vnto the person of the pope was translated vnto the person of the king as it was in **King Henries** dayes: even as the venetians at this day might very fitly be sayd to expell the pope, if they would vtterly deny his supremacy both in civill and Ecclesiastical causes, howsoever they might reteyne many popish superstitions.

The third speech of Mr. Brightman which he brings against him to prove a separation from the church of England is this, that there is such a forme of church established as is neither cold nor hote, but set in the middes and made of both, etc.

These wordes Mr. B. vttered in comparing the church of Laodicea & England together, as the type and antitype vnto one another; That which he sayth of England he takes fro Laodicea which is also declared to be neither hote nor cold, *Reb. 3. 15. 16.* so that by this manner of arguing he might as well prove a separation from the church of Laodicea in respect of the lukewarmnes which the holyghost shewes to have bene found therein. But that it is most erroneous so to reason, Christe plainly teacheth vs while he telles vs that this church was still a golden candlestick, that the angell thereof was a starre in his right hand, & that he himself would still sup & communicate with that church; And therefore so also may the church of England be reputed not with standing the same or the like luke warmnes.

Vth this third speech he desires that this which he hath set downe for the fift charge may be ioyned, where Mr. B. sayth, that no other cause can be brought of their lukewarmnes, the popish governement mingled with the pure doctrine, then the love of riches and honours.

And what can he conclude hence? VVhat though they were covetous & ambitious given to the love of riches & honors & so became lukewarme? I shall this be a iust cause of separation from the church? No; for the scribes & Pharisees were also covetous & ambitious, *Mat. 23. 5. etc. Luk. 16. 14.* & yet communion with them was lawfull.

He desires further that this complaint of lukewarmnes may be compared with that prayse of reformation which Mr. Br. gives vnto the church of England in the title of his epistle dedicatory: VVel, being compared with the same it may well stand together with it, for reformed churches may yet have lukewarme ministers & many other greivous corruptions to be complayned of: yea doth not ~~Delesthuse~~ condemn himself in this matter? for doth not he also in the title of his booke & in his epistle written to the English readers entitle the with the name of godly reader and Christian reader? And is there any godlines without reformation? Is there any Christian that is not reformed? VVhy then

then may not Mr. B. call those holy & reformed whom Delescluse doth call
godly and Christian?

25.

HE demandes still in the same place & sayth; Is it possible that holynes
and unholynes can raigne together? VVe answer, Yea, in one & the same
church in the divers members thereof, as in the church of the jewes, holynes
rayned in Christe & his disciples, unholynes rayned in the scribes and Phari-
sees &c.

26.

HE yet demandes againe & saith, Is there any communion betweene
Christe and Anti-christe? betweene light and darknes? betweene
Idolles and the true God? Can any kingdome, any church, any fa-
mily, any man submit vnto the gobernement of Anti-christe and not
be defiled.

VVe answer, though Christe & Anti-christe be enemies, yet the servants of
Christe may lawfully communicate in that church where many abominations
of Anti-christe are to be seene, for as Francis Wincgrave a Brownist doth true-
ly acknowledge, Every abomination of Anti-christe doth not make a
church to become Anti-christian for the best churches are subiect to er-
roure and some abominations of Anti-christe, were crept into Christi-
an churches whiles the Apostles lived: And yet communion was lawfull
therein. Even so the children of light & the children of darknes did communi-
cate together in Christes time: As for Idolles if they be no other then set formes
of read prayer and such like, which the Brownistes call idolles, communion
with them is lawfull enough: And for gobernement though Caiaphas was
an Anti-christian vsurper, yet did many persons lawfully submit vnto his power:
Thus hath God himself and his Prophets, Christ and his Apostles taught vs both
by their word and example and therefore let Delescluse heare the Prophet Esay
which he alledgeth, turning vnto him and saying vnto the maynteyners of schi-
me, wo vnto them that call that communion evill which the Lord hath shewed
to be good and lawfull.

Ans. 1.
Mr. Stone,
pag. 2.

27.

From a fourth speech of Mr. Br. he reasoneth thus: Whosoever in his fourth
charge where he maketh the state of the poore blinde Papistes far
better, then the condition of the angels of the church of England, and
that also such as are the angelles such becommeth the church for the
most

Advers.
pag. 10.

most part, I do observe that by his owne doctrine the estate of the church of England is worse then Babylon it self, which Babylon is counted by all to be that Synagoge and church of Anti-christe devoted unto destruction etc.

W. 1

First, he falsifies Mr. Br. his speech by adding a degree of comparison which Mr. Brightman, vsed not in saying that he makes the estate of the poore blinde papistes far better: It had bene far better for Delescluse to have omitted that clause, & to have repeated Mr. Brightmans comparison simply & truly with out such addition; but it seemes he he favours his owne cause more the true dealing.

2

Secondely, he corrupts & falsifies Mr. Brightmans speech againe by saying that he makes the estate of the poore blinde papistes far better, then the condition of the angel of the church of England as though Mr. Brightman had spoken generally and without exception touching the whole ministry of the church of England, whereas even by Delescluses owne * former allegation of the wordes, Mr. Br. speakes of those angelles, who bewitcheth with ambition and covetousnes do refuse holy reformation, where yet also he leaves out the word onely being a word of restraint vsed by † Mr. Brightman of purpose to prevent the cavilles of such honest men as this Delescluse here shewes himself, Mr. Brightman sayth that **Christe in this place preferreth the blinde papistes, onely before those angelles, who bewitched with ambition etc.** And thus the double fall hood of Delescluse appeareth not onely in adding but also in omitting that which was most significant and speciall y to be considred.

3

Thirdly, suppose Mr B. had spoken generally of the whole ministry in Englād, yet is the observation of Delescluse most false & vaine. It would not follow therevpon, that the estate of the church of England is worse then Babylon it self as he gathereth; for even touching those angelles bewitched with ambition and covetousnes, refusing holy reformation, Mr B. speakes not simply & absolutely of the that they are worse then the papistes, but onely in respect of the greater grace & light which they have receyved for their reformation, for so he doth also explicate himself in the same place; Mr B. knew well enough that the angelles or ministers of the church of Roome (besides other greater evils) are also bewitched with ambition & covetousnes & do therefore refuse holy reformation &c. onely he noted them to be something more excusable in respect of their ignorance because they knew not their maisters will so as those in England doe: we may here firly tell Delescluse in Mr. Ainsworthes wordes; **He may much abuse any mans words if that which is spoken respectively, he will take and alledge as spoken absolutely.** VVhat though the Lord do in some respect preferre Chittim & Kedar before Israel Jer. 2. 10. 11. May it be observed hence that the estate of Israel was simply worse then those heathens, or that Israel was to be separated from rather then they? The papistes are in some respect worse then Arrians, yet followes it not hence that they are simply & absolutely worse. Though Mr. Robinson should testify of the Ainsworthians that they are worse

th en

advertis.

G. 1.

See lati-

e edition

of Mr. B.

in kev. cha

. ver. 15.

ag. 106.

Counter-

p. y. pag.

66.

then the Franciscanes in respect of their contention, vniquietne, & disorder, doth it follow hence that he accountes the Ainsworthiās to be simply the worse & rather to be separated frō Nothing lesse. By these examples let Delescluse learne to see his folly in gathering such observations.

28.

After this false recitall of Mr. Br. his wordes together with his false observation vpon the same he makes this question in the same place. *And where are then those great prayes of all manner of blessings vpon that church rehearsed in the second article, but cheefely these spirituall blessings of the word purely and sincerely taught in it.*

Adverti
pag. 10.

First, for those earthly blessings whereof Mr. B. spake, why might they not be found in that church of England; suppose it had bene every way worse then Roome? How blinde is Delescluse that makes this question so far from the purpose?

Ans. 1

Secondly, as for the spirituall blessings of the word purely taught, seing Mr. Br. doth blame but some of the ministers of that church, why may not the word be purely and sincerely taught by others that are free from the blame there spoken of?

2.

29.

A Seventh speech which Delest. bringeth from Mr. B. against the church of England is this that naughtines raigneth in it, the hand of God is heauy vpon it; and againe, that in her the lawes of Christe are not kept. Hence he inferreth; But what is there then to be done, even this that every soule who hath any care of salvation and of escaping the eternall flames of everlasting damnation be carefull to come out with speed from Babylon etc.

Adverti
pag. 11.

This conclusion of separation which Delescluse here gathereth & denounceth vnder paine of eternall flames of everlasting damnation is vayne, for first all that Mr. Br. here sayth of England might also most truely be affirmed of that church of the jewes where in Christe did communicate for there, 1. naughtines raigned & prevayled in the Herods, in the priestes, elders, scribes, Pharisees & Sadducees &c. *Mat. 2. 16. and 12. 24. and 14. 9. and 16. 12. 21. 2ly, the hand of God was heauy vpon them in their manifold oppressions & miseries which they endured vnder the government of the Romanes & their substitutes, Mat. 2. 16. and 3. 10. and 17. 24. etc. Luk. 13. 1. and 2. 1. Joh. 11. 48. 3ly, the lawes of Christ were not kept there Mat. 15. 3. Joh. 15. 20. 22. And now by the sentence of Delescluse, eternall flames of everlasting damnation must be the portion of Christe & his Disciples that communicated with that church, who will not detest such vile conclusions, which are like ynto arrows shot even against the breast*

Ans. 2.

breaste of Christe Iesus himself? Is he that makes himself mad casteth firebrandes, arrowes and mortall thinges *psalm. 26. 18.* so Delescluse in this place calling abroad his firebrandes of eternall damnation, shooting his arrowes against heaven, & throwing mortall thinges even vpon the Lord of life what doth he els herein but declare himself to be a mad man? & why might not this his booke which he entitles an *Advertisement* be much more fitly entituled a *Mad-advertisement*.

2. Secondly, all that Mr. Br. affirmeth in this place touching England hath bene affirmed by the Brownistes themselves touching one an other: so that Delescluse may here see how he hath kindled a fire to burne vp himself & his owne company: For 1. that naughtines raigneth among the Ainsworthians it may appeare by the testimony of Mr. Iohnson who hath oft in publique witnessed of them as of dross or chaffe which the Lord with his sanne would purge out from them; vnder that name of chaffe the holy ghost doth declare vnto vs the wicked among whom naughtines raigneth *Ps. 1. 4. Mat. 3. 12.* As for the Franciscanes (besides many other greivous thinges) some of Mr. Ainsworthes company do testify of them, that probable murder and approved whoredomes are tolerated or maynteyned among them; Delescluse himself is noted for one of the witnesses. 2 ly that the hand of God is heavy vpon them appeareth manifestly by the * notable testimony of Mr. Iohnson himself: 3 ly that the lawes of Christe are not kept among the of Mr. Ainsworthes company Mr. Iohnson testifyeth touching their governement, & Mr. Robinson touching the administration of their deacons in that they have no separation of their almes: Thus Delescluse by his owne maner of reasoning doth enwrap himself and his company in the flames of damnation, yea in eternall flames of everlasting damnation.

30.

Further Delescluse to prove a separation from that church where naughtines raigneth doth alledge that saying of the Apostle, *he which coupleth himself with an harlot, is one body, 1. Cor. 6. 16.* But this allegation (though repeated * againe by him as a speciall ground of their separation) is nothing to the purpose; the apostle there meaneth that he which coupleth himself with an harlot by fornication or whoredome, that person defileth himself by his wicked act; for otherwise it was lawfull for a man to couple himself with an harlot by marrying with her, as we see in Salmon and Rahab, *Mat. 1. 5. with Ios. 6. 25.* The priestes indeed were forbidden, even by mariage to couple themselves with an harlot, *Lev. 21. 7, 14.* that others were so forbidden we reade not. But as for ioyning in communion with a church where naughtines raigned, it was not forbidden, no not to the priestes themselves, from Aaron to Zacharie we never read of any godly priestes, that did ever separate vpon such a ground as Delescluse doth here pretend.

32.

VV Here againe Delescluse noteth that as concerning the outward blessings of peace and prosperity in earthly things, be it no church, nor man can give any assurance to be in the favour of God etc. This note is idle, neither hath Mr. B. alledged outward prosperity as a marke of a true church and Delescluse doth abuse Mr. B. by insinuating vnto the reader such a matter, for to what end should he els oppose the same? In this note Delescluse doth so fight as one that beareth the ayre fighting with his owne shadow and so offendeth against the example of the Apostle, 1. Cor. 9. 26.

Advertis
pag. 21.

33.

In the next place to comfort his reader against the tediousnes of his short writing he telles vs, that he will now begin to draw to an end concerning his charges &c. and that he will draw the rest into a short summe: But what needed he to do so, if there had bene any soundnes in this his so short a writing? hath he not already hasted & posted so fast on that he hath forgot his reckoning? for whereas in the beginning of his booke he hath numbred out ten charges or testimonies of Mr. Brigheman touching the corruptions in the church of England so hath also *promised to declare his minde concerning them; notwithstanding this, forgetting his method propounded at the beginning, forgetting his promise made vnto the reader, as though he could not count ten, so hath he left out one of his number & hath not shewed vs his minde touching the sixt testimony of Mr. B. which he alledged at first: Thus we see he makes more hast then good speed: Could he not runne except he slip with all by leaping quite over the matter which he propounded & promised to handle?

*Advertis
pag. 3. 8.

34.

Come we now vnto the eighth allegation which he bringeth from Mr. Br. against the church of England touching some constitutions and ordinances in the same, on this maner; excellent ordinances indeed; for which the reformed churches may be ashamed.

Advertis
p. 6. 8.

Ans. 2.

First of all observe here his ignorance in the mistranslation of these wordes; for as it is signified vnto vs by sundry that have more learning then our selves on this Delescluse, these latter wordes of Mr. B. *pro quibus et ab eis reformatæ Ecclesiæ* are not to be translated as here they are set downe by Delescluse but in a quite contrary sense; *pro quibus* signifying not for which but in comparison whereof the reformed churches may be ashamed, And as the two speeches are quite contrary, if we should first say thus Delescluse hath written such thinges for which Mr. Winthrop may be ashamed and

B

22

then againe on th^e other side to say, Delescluse hath written such thinges in comparisou whereof Mr. Minsworth might be as hamed; for the first of theese speeches doth declare how ill he hath done to make his fellowes as hamed, the second sheweth how well he hath done to shame his fellowes that they can not imitate him, even such difference is there betwixt the speech of Mr. B. truly translated, and betwixt the ignorant translation thereof by Delescluse in this place: And herewithall is to be noted that as there is an ironie or figurative speech in the first part of Mr. B. his testimony, where he speaketh of excellent ordinances, even so also he speakes by the contrary when he telles vs in the latter part thereof, how the reformed churches may blush thereat, as though they had not the like ordinances, but in the translation of Delescluse this ironie is not to be found. He telles vs in his Epistle how he hath had a hand both in the translating and printing of Mr. B. his booke, that so he might be found guilty of all manner of falsification, 1. false printing and glosing as is noted before, sett. 9. 2ly, false allegation as is shewed before sett. 27. 3ly false translation as in this place, 4ly, false interpretation & collections throughout his booke.

2.
advertif.
p. 3.

Secondly, what if the reformed churches may be as hamed of the corruptions & aberrations in the church of England? will this prove the * speciall thinge intended by Delescluse in his writing & in his allegation of Mr. Br. his speeches? Will this prove that Mr. Brightman taught corruptly when he sayd that we ought not to separate from the church of England? Nothing lesse, In the time of Christe the jewes had many wicked traditions, ordinances & customes for which the godly might be as hamed, and yet they might not then separate: The churches of Ephesus & Smyrna might well be as hamed of the manifold corruptions in other of their neighbour churches in Asia & yet without separation. VVe our selves have often seene such thinges in the Brownistes for which all that professe the name of Christe might well be as hamed, we have seene their contentions, disorders & confusions so great, that even the jewes, the professed enemies of Christe being neighbours unto the Brownistes and dwelling hard by them & perceyving their bitter dissensions & divisions have laughed them to scorne & poyned at them with the finger: Thus have they bene a scandall and an offence both to those with in & without the church: And now therefore according to the reasoning of Delescluse they are for this to be reiected & separated from.

advertif.
p. 12.

Delescluse in his amplification of this fore sayd speech makes a large complaint against the reformed churches, shewing that they may be as hamed because they have not dealt so sincerely and plainly with the church of England for reproofe of corruptions in the same, &c.

In this

In this complaint observe first, how absurdly Delescluse dealeth that being to reprove the dutch & french churches writes against them in English which they can not vnderstand; why did he not also write against the church of England in french or dutch?

Secondly, note here how he breakes his promise: he promised immediately before to be breefe & to bring that which remayned into a short summe; & yet he is now more large and ample in laying out this testimony of Mr. B. then in any of the former. In this dealing it seemes he scarce knew or cared what he sayd or did.

Thirdly, let the reader know that the reformed churches have plenteously testified against the corruptions of the church of England contrary to that which Delescluse doth here pretend: for a tast hereof to omit other things we desire the reader but to looke vpon these three bookes, viz. *Abridgement of the booke delivered to his maiesty by ministers of lincol. etc.* The answer to *D. Downehams sermon; the scholasticall discourse against the signe of the crosse*, wherein may be scene the pregnant and abundant testimonies of learned men in the reformed churches both against the hierarchy or prelacy and also against the superstitious ceremonies remayning in the church of England, as namely *Calvine, Beza, Musculus, Bucer, Martyr, Bullinger, Aretius, Zanchius, Mornæus, Iunius, Sadeel, Piscator, Polanus, Ursinus, Virel, Viret, Grinæus, Bucanus, Goulartius, Danæus, Olevian, Zepperus, Lubbertus, Basingius, Sneca-nus, Keckerman*, with a number more, who as they have testified against the corruptions maynteyned by the prelates on the one side, so have they testified against the separation & schisme maynteyned by the Brownistes and Anabaptistes on th' other side: In so much that both they which plead for the prelacy and they which plead for separation do in like manner esteeme and hold the ministers of the reformed churches as their partyes and adversaries, see *D. Downhams defence, lib. 1. pag. 197.* and *H. Ainsw. counterpoy. pag. 15.*

A Ninth speech of Mr. Brightman alledged by Delescluse is touching the names of the officers of that church, that they were unknowne unto the church of Christe, except the bishops etc. where vpon Delescluse infereth in these wordes: *And what is this? Shall then any soule in whom there is but a very small sparkle of the feare of God, be so bold as to dare submit vnder the government and guidance of such unlawfull ministers and ministers?*

Yea verily, we see those soules that had very many and great sparkles of the feare of God have submitted themselves vnder the government and guidance of unlawfull ministers, neither hath Delescluse here brought any sound reason to shew the contrary: VVe see that in Christes time there were divers officers whose names had not bene heard of in the primitive church of the jewes, nor ever

Advertis.
p. 7. & 12
13.

Answe. 1.

A shield of defence

were instituted by any example of former times in that church, as namely the names of scribes, scribes of the people and according to the writing of the Brownistes, the names of Archisynagogues, or rulers of the Synagogues.

Secondly, it is evident, the godly may lawfully submit themselves vnto the government & guidance of such private brethren, who in respect of their sects, factions & superstitious observations have had such names as were formerly unknowne vnto the church of God, who also in respect of their wickednes deserved to have their names blotted out of the register of the saintes, This we see in the communion of the godly with the scribes & Pharisees: And therefore if it be lawfull for Christians to submit themselves vnto the counsailes, admonitions & rebukes of those which for their sin ought to be cast out of the church of God & yet are vnjustly receyved: If a man may stand vnder the guidance and authority of such admonishers, so long as he testifies against their sinnes, then may he also stand vnder the government & guidance of vnlawfull officers: If a man may submit himself vnto one who is vnlawfully a member of the church, why not also vnto him who is vnlawfully a minister of the church? If a man may submit himself in private vnto the guidance of an vnlawfull brother, then why not also vnto the publique guidance of an vnlawfull officer? There is more proportion betwixt a member & a minister then betwixt a member & an excommunicate or an heathen, or one that ought to be excommunicate: For example, Daniel Audly & Jean Delesculse being both of them deposed from their offices for sin imputed vnto them by the Franciscane Brownistes, suppose they were still obstinate in the sinnes imputed vnto them deserving excommunication, & yet tolerated vnlawfully, in this estate being not iudged nor cast out by their church their admonitions for sin either in the first or second place were not to be reiecte: And if their private admonition might be submitted vnto, why not their publique also if they had not bene deposed? If in the want of due excommunication the private admonition of an vnlawfull member is of force & to be submitted vnto, then in the want of iust deposition the publique admonition or other workes of government exercised by vnlawfull ministers is of force & to be submitted vnto: This reason is specially to be considred of those Brownistes that mainteyne the popular government & submit vnto the same.

36.

Advertis.
pag. 13.

BVt Delesculse addes his reason why such vnlawfull ministers are not to be submitted vnto: For sayth he: Are they not all thieves and robbers which enter not in by the dore but climb vp an other way? And will any man of his house commit into the protection and keeping of thieves the least part of his worldly goods? No, none will do so but for every one knoweth that they will but make a prey of them and spoile and rob them: And shall any then be so careless for thynges of so small

small importance and shall he not care how he doth commit the guidance of that which is the principall part of his soule?

Answer.

First, we do directly affirme that which Delescluse doth so flatly deny: Many men of wisdom may & will & ought to commit vnto the protection & keeping of theeves not onely the least part but the greatest part of their worldly goods: For all tyrants & wicked rulers that oppresse & spoyle their subiects are sheeves & robbers, *Prov. 28. 15. Eccl. 1. 22. Job. 1. 1. Mat. 23. 1. 2. etc.* Yea these great thieves are in divers respects more vile then other cutpurses or then those that rob by the high way side, Yet vnto the protection & keeping of these tyrantes men both of wisdom & godlines may & ought to commit both their lives & their goods; Those which teach men not to submit vnto such are guilty of rebellion & treason; Though Saul was a tyrant & an oppressor *1. Sam. 8. 11. etc.* Yet was submission vnto him lawfull & necessary, men of wisdom did lawfully commit themselves & their goods vnto his protection, Thus the ground of Delescluse his argument is taken away.

Secondly, men of wisdom may & ought also sometimes to commit the guidance of their soules vnto thieves; for all false stewardests & vnfaithfull ministers that teach not the flock of God but keep back his counsell are indeed theeves also & steale the word of the Lord from their neighbours, *Jer. 23. 30. 1. Cor. 4. 1. 2.* And such thieves there were many in Israel, such were many of the scribes & lawyers in Christs time, *Mat. 23. 13. etc. Luk. 11. 52.* And yet our saviour requires his servants to submit vnto such, to heare their doctrine, though with this caution to beware of their leaven, *Mat. 16. 12.* Men might lawfully receive their sound doctrine, while they discerned that which was erroneous & tooke heed of the same. The scribes in their corrupt and wicked administration or execution of their office were notorious theeves; & a theevish administration is as bad as a theevish entrance, & yet we see the ministry of such might be submitted vnto.

Thirdly, if the ministry of thieves and robbers may not be submitted vnto, then may not the ministry of schismatiques be submitted vnto, for schismatiques that steale away themselves and others from the communion of the faithful are in this respect no better then theeves; And therefore by this his owne argument the ministry of Delescluse is not to be submitted vnto, because as a schismatique he hath stolen away himself both from the reformed french church of old and againe of late from the Franciscane Brownistes, who being formerly in his account a true church, how could he so renounce and disclaime their communion without schisme?

Y Et further he brings here a ground of scripture oft abused by the Brownistes to prove their separation in these wordes: Let them alone therefore

Advertis
pag. 13.

for as our saviour sayth/they are blinde leaders of the blinde: and both of them I shall surely fall into the pit.

answ. 1.

The letting alone here spoke of by Christe is to be vnderstood in respect of the offence which the Pharisees tooke vniuently at the wordes of Christe that the Disciples should not be troubled therewith, as appeareth *Mat. 15. 12. 14.* Our saviour by his example did there teach vs to testify against corruptions as he himself there did against the traditions of the Pharisees, *vers. 3. 7. etc.* But as for separation from such guides our saviour sayth nothing, yea that he meant no such thing it appeareth evidently by the communion which he and his Apostles did afterwarde still retheyne in that church not separating from the same.

2. And though they were in many thinges blinde leaders, yet not so far as that simply to heare them was vnlawfull, but to follow them blindly with out examining of that which they sayd by the word of God, such heedlesse and vndiscrete hearing and following is forbidden, to heare them as the Bereans heard Paul was not vnlawfull.

3. And if blinde guides are to be taken heed of, then we do further appeale vnto the conscience of the indifferent reader whether it were a safer thing to submit vnto the teaching of Mr. Brightman or of Delescluse his censurer, to heare such as M. Perkins, Mr. Greeneham, M. Phillips & such like teachers or to commit their soules to the instruction of Thomas Cocky, Ihon Hales, Francis Iesop and such like blinde guides as do leade both Mr. Ainsworth himself and his whole company, Let those that know these two sorts of guides consider duely of the matter.

38.

Advertis.
7. & 13

THe tenth speech of Mr. Brightman he setteth downe on this manner, finally the angell of the Church of England is both a persecuter of the brethren and a deceiver of the prince. VVhence he inferreth with an exclamation, Marvellous, and is he still for all this the angell of the Church in Mr. Brightmans iudgement? In mine doubtlesse he is altogether otherwise, even that angell of the bottomlesse pit, who is a king over those locusts etc.

answ. 1.

The ministers of the Iewish Church in Christes time were both persecutours of the brethren and deceyvers of the princes and Governours, and yet were still the angell of that Church. They persecuted Christe and sought to murder him, they seduced Pilate and brought him against his owne conscience to condemne Christe, *Luk. 23. 23. 24.* Yet was not separation required, neither yet did the faithfull reiect their comunion.

2. Secondly is not the angell of the separation both a persecutour of the brethren and a deceiver of the prince? Yes certainly, for the first they persecute one an other both in worde and deede: Their hard speeches of one other are manifold, they scorne one an other and laugh at one an other, They do also mutually iudge, condemne, and excommunicate one an other: for the second poynt

poynr, of deceyving the prince, it is most evident in speciall in their apology dedicated vnto the kings majestie, wherein as much as in them lay, they have sought to draw him vnto error: This appeareth by Mr. Iohnsons owne confession and recantation wherein he hath recalled sundry of his errors conteyned in that booke: But the Ainsworthians do still persist notwithstanding the admonition given by Mr. Iohnson: So that by this reason the separatists themselves are to be separated from; we see hereby how the peece of ordinance wherewith they shoote at others doth recoyle vpon themselves & wound their owne communion.

39.

NOW remains the conclusion of this writing to be considred, where after the reherfall of Mr. Brightm. his wordes declaring their wicked and blasphemous error, who do so fall away from this church as if Christe were banished wholly from hence etc. Delescluse doth then cry out against him; And so by this what soever sinnes, errors, wickednesses, abominations he hath shewed before to be both in the angell and in the church itself, all is now cured by this salve: a most miserable dabbling with intempered moxer.

Advertis.
pag. 13. 14

First, note his false dealing and abuse of Mr. Br. as though he had sayd or meant that all the sinnes, errors & corruptions of the church of England had bene cured & salved by this his testimony against the separation; as though he could not have reprov'd the schisme of the Brownistes from the church of England, except he had allowed all the corruptions therein; whereas on the contrary we have shewed how vainely and senselessly Delescluse hath triseled to prove a separation from the allegations and testimonies of Mr Brightman above noted: Yea even in this very place Mr. Br. telleth vs in expresse wordes that we may neither take pleasure in them as some mayntainers of those corrup- doe, neither may we forsake and fall from the church as the Brownistes doe, he shewes in the same place that he wisheth health of minde unto both these sorts that are in a contrary extremity: And this his wish shewes that he thought these corruptions still to be uncured, & therefore is he most injuriously charged with the contrary by Delescluse.

Ans. 1.

Secondly, as for his exclamation of most miserable dabbling with intempered moxer it is a notable instance of the impudency of the Brownistes, who in the middes of their ignorance, do so boldly open a mouth against the learnedest ministers in the churches of God: And much more iustly may it be returned vpon Delescluse his owne head, whose consequences & collections for separation from Mr. Br. his speeches are all of them intempered moxer & all his reasoning a most miserable dabbling: The iniquity of this his exclamation may

may easily be seen in this that he doth not refuse Mr. Br. his reasons alledged in this place but passes the over in silence: Mr. Br. shewes of Laodicea that though the anell thereof was miserable and more and blinde and naked yet communion was lawfull, Christ still supped with the same, he shewes withall that though the like misery be also found in England, as being the Antitype of Laodicea, yet that there is a presence of Christ communicating with them, which he proves further from the experience of the Brownistes themselves compared with the scriptures *1 Cor. 10. 13. etc. 1 Tim. 3. 10.* It had bene fitter for del. to have given a sound answer vnto these reasons then with a sound of wordes to have made so lowde an exclamation.

3. Thirdly, by the private and publique confession and testimony of **Delestitute** there is a miserable dawbing with untamped mortar among the Brownistes themselves, for this Del. hath often avouched and affirmed that there is but one sound warrant and example in the scriptures to stay men from anabaptisme, namely the example of the apostate Israelites that were not recircumcised when they ioyned againe with Iudah in the worship of God, were it not for this example, he sayth that he himself would be rebaptised: If this be true that he sayth, then is both Mr. Clifton and Mr. Johnson a miserable dawber seeing they both have used many other arguments and a multitude of scriptures against rebaptisation: If there be but one sound argument, then all the other are vnsound and false, and consequently untamped mortar: Now these other reasons being used by the Franciscanes while he was yet among them, why did he not testify against their vnsound doctrine and convince them of their errour? how could he endure to see such a number of holy scriptures perverted, falsified and abused by Mr. Ioh. and Mr. Clift. and yet hold his peace? how could he suffer them to give so great advantage vnto Mr. Smith and other anabaptistes by alledging against them so many colourable pretences and shadowes of reason wherein he thought there was no substance? VVhat sincerity is there in the course of these men that see one an others dawbing & yet wink at the same? VVhy may we not think that **Delestitute** doth now also discern ad behold some dawbing in Mr. Ainsw. Tho. Cocky, Ioh. Hales and that he winks at it as he did before in Mr. Ioh. and Mr. Clifton? Thus may we here see touching **Delestitute** the onely governing elder of the Ainsworthians, that as there is but one step betwixt him and anabaptisme by his owne confession, so is there never a step betwixt him and the path of hypocrisye; he that sees his fellowes dawbing with untamped mortar and lets them alone in their sin, must needs be a miserable dawber himself, he that professeth himself a separatist from all knowne sinners, and yet sees his fellowes sinning openly in print, by abusing the scriptures in great measure and still continuing in this offence and yet tolerates them herein, how can he be esteemed otherwise then as an apparant hypocrite.

Plea for
infants, p.
49. etc.
brief treat.
of anaba.
16. etc.

ONce more he yet renewes his former reasoning and exclaiming & sayth vnto vs: Can any preach in the office of an angell purely and sincerely who is a theefe and a robber? Shall any administer purely who is not lawfully called thereto as Aaron was? Can any unlawfull minister administer lawfully the seales of Gods covenant vnto dogges and swine purely and sincerely? Ceasse to do evill, learne to do good! God who is jealous etc.

Advertis.
pag. 18

For the substance of this objection it is twice answered before, section 18. & 36. yet for the further stopping of his wide mouth that without cause talketh so much of theebes, robbers, unlawfull ministers, dogges, swine etc. we do here demand of him, can any preach in the office of an angell purely, and sincerely who is an apostata and hath for saken the most holy sayth as H. A. in the account of all the Brownistes hath done? Can any administer purely who for their schisme have bene deposed from their ministry continuing still in their schisme as H. A. and this Del. have bene? Can the seales of Gods covenant be administered purely & sincerely vnto such as are rejected as dogges & swine, vnto such as William Clerke, Richard Benet, George Parker etc. who for their sin & wickednes are excommunicated by Mr. Iohnson & his company & consequently esteemed as dogges & swine though yet reteyned in communion by Mr. Ainsworthes company which by this meanes in the iudgement of the Brownists themselves is become a sty of swine & one body with excommunicates? Shall those who by the Franciscanes are accounted unworthy to gather vp the crummes vnder their table, become stewards of the house to break the bread vnto the children of the Ainsworthians? Shall those that are iudged unworthy to heare the worde, be allowed for prophets to preach the word? Yet thus it is in Thomas Cocke and John Hales, who being by Mr. Iohnson & his company delivered vnto satan are yet set vp for prophets by Mr. Ainsworth and his company to draw men from those snares of Satan wherein themselves do ly enwrapped.

Answe.

After this he seekes to lay two great sinnes vpon Mr. Brightman for charging them with blasphemous error &c. And first, he would shew him to be a persecutour of the brethren & that in these wordes; for what greater persecution could he put vpon those poore soules which have separated themselves from those evilles by himself set downe, then to accuse or charge them of blasphemy? Yea it is such a persecution as that it is vnto death, for by the law of God a blasphemer must dye.

Advertis.
pag. 14

A shield of defence

31

anfw. 1.

First, it is no sin of persecution to impute blasphemy vnto those that iustly deserve the same, for Luke and Paul and Iames did charge sundry men with blasphemy and yet were not to be accounted persecutors for the same as may appeare, **Act. 18. 6. 1. Tim. 1. 20. Jan. 2. 7.** And seing Delescluse hath not proved Mr. Brightmans accusation to be vniust vpon them, he can not iustly charge him with persecution.

2. Secondly, suppose Mr. Br. had bene a persecutor of the Brownistes in this speech, yet is he not a persecutour of the brethren so as Delescluse chargeth him, & so as Mr. B. noted the angell of the church of England to be in persecuting their brethren that do remaine in communion with them, because the Brownistes neither in their owne account nor in Mr. Br. account are brethren, but such as separate from the fellowship of the faithfull brethren.

3. Thirdly, suppose Mr. B. had bene a persecutour of the brethren, yet not vnto death as Delescluse doth write, for the law of God doth not simply and generally require that every blasphemer should dye as this ignorant and inconsiderate person doth affirme by his false application of the sentence of the law vnto Mr. brightmans speech: The law requireth that he which curseth his God and blasphemeth the name of the Lord shall be put to death **Lev. 24. 15. 16.** but besides this high degree of blasphemy, there were many kindes of blasphemy not punishable with death by the law: Every reproch, slander & evill speech either of a mans brother, or any part of Gods truth may iustly according to the scriptures be called blasphemy as hath bene signified & shewed vnto vs from these places, **Mat. 15. 19. Eph. 4. 31. Tit. 3. 2. 2. Pet. 2. 12. Jude, 10.** And who will say, that all these sinnes were to be punished with death by the magistrate?

4. Fourthly, suppose Mr. B. had persecuted them to the death, yet might there have bene a greater persecution contrary to that which Delescluse by his question doth here pretend, in saying, **what greater persecution could he put vpon those poore soules etc.** for there are divers kindes of death, some are more painefull & shamefull then others & some persons are more to be detested in death then others; And those that do vniustly lay vpon men the vilest death are greater persecutours then some others that yet put men to death also: And in speciall many of the Brownistes are greater persecutours of vs then Delescluse dare yet for shame pretend against Mr. B. for divers of them blush not to say that we have sinned against the holy ghost; that no place of repentance is left vnto vs and all this for testifying against their schisme: Now blasphemy against the holy ghost being greater then other blasphemy, **Matt. 12. 31. Luk. 12. 10.** It may hence appeare that they are greater persecutours of vs, then Mr. Br. is of them, seing in their blinde and rash moode they charge vs with greater blasphemy, then Mr. Br. doth them,

Lastly

Lastly, if imputation of blasphemy be persecution vnto death, then are the Brownistes themselves deadly persecutors of one another: for to omit manifold other proofes hereof, they do mutually testify of one another as of false churches: Mr. Iohnson & his company say of Mr. Ainsworth & his company that they are a schisme and no true church: Againe Mr. Ainsw. & his people do reiect Mr. Iohnsons company, yea diuers of the Ainsworthians do affirme of the Franciscanes, that they are worse then the world: If some others should thus speake of them, they would account them vncircumcised Philistines, rayling on the host of the living God, * blaspheming the name of the Lord & his tabernacle &c. And thus to bring the collection of Delescluse vpon his owne pate, we may say vnto him according to his owne reason; who be greater persecutors of the Brownistes then they themselves are mutually vnto one another? Do they not seek one anothers blood in making one another blasphemers? The saying of † Zophar the Naamathite is verified vpon them: The bow of Steele striketh them through, the arrow is drawn out & cometh forth of the body & shineth of their gall: The Gall of their owne persecution, the arrow of their owne obiection woundeth their owne sides & is coloured with their blood, so that here we may also apply vnto Delest. that which Mr. Ainsworth once * wrote against Mr. Smith, How Delescluse is snared in the worke of his owne handes & in his owne obiections, is worthy to be noted with † Higgaion Selah, & meditated to the praise of God.

See enq
of Th. w
prefa.

Iob 20. 2
25.

Ans. to M
Sm. pa. 4

Psal. 9. 1

42.

THe second sin which he layeth vpon Mr. B. is this to be a deceiver of the prince, which he notes in this particular for writing against them: And how he hath also deceived the princes, he and others of his minde by causing them to banish and keep in banishment their most lopall and faithfull subiectes.

For deceyving the prince which he objecteth, let him know that though Mr. Brightman had more particularly pleaded against them and for their banishment also, yet had he bene no deceyver therein, let Delescluse prove this his consequence.

As touching the causes of their banishment, it is cheefely to be layd vpon those that have bene the * hee goates of the separation: These by their deceitfull reasons & perswasions have mislead & seduced many simple persons and have sought out reasons of banishment and misery vnto many by leading them vnto schisme: Let those that are yet alive bewaile their offence herein.

Advertis.
pag. 14.

Ans. 1.

2.

Rob. Brown.
ne. H. Barrow.
Fran. Iohns.
H. Ainsworth.
Iohn Smith.
Iohn Robin.
son &c.

3. Thirdly, seeing the Brownistes themselves do now mutually abandon one another's company why do they blame others for doing such things as themselves do practise? Their reiection of one another is now more greivous then banishment, whiles they banish one another from the pledges & seals of Gods covenant: Yea the church of England shewes more favour and kindenes vnto the Brownistes then the Franciscanes & the Ainsworthians do vnto one another, whiles they do both reiect those that are present at the worship or ministry of the other, & do also refuse many of them to eate one with another: Do they not now by their owne example teach the magistrates & princes vnder which they live to reiect & banish them also?

4. Fourthly, whereas the Franciscanes do now professe that at May next they purpose to remoove their habitation & to go & dwell at Embden, divers of the Ainsworthians do affirme that they have so behaved themselves in the place where they now dwell that they are ashamed to tary there any longer, & therefore that it is time for them to remove and to be gone thence: If these things be so then is it not the deceit of Mr. Br. & others of his minde to procure their banishment as **Delecluse** obiecleth, but it is the shame of their owne wicked conversation that doth banish the Brownistes & drive them from one place to another.

5. Fifthly, to make it plaine & evident what minde the Brownistes have to banish one another, let vs here consider what the Ainsworthians have * written against the Franciscanes & given vnto those arbiters appoynted by the magistrates for the hearing of their strife about their meeting house: **A way of peace by these themselves propounded and by the church of Leyden and vs agreed to, these after reversed and stood not vnto vnlesse we would go dwell out of the city: And although in the treatie of the agreement, it was testified by the elders of that church, that vnlesse it were to the apparant vndoing of vs and of our families, we should not be dismissed againe to dwell here: Yet because we would not absolutely promise to leaue this citie, they would not stand to the agreement which themselves had made.** Besides the accusation of falshood, & covenant-breaking here noted, observe also the cruelty of the Franciscanes in seeking to banish the Ainsworthians & to have them out of the citie (as they complaine) **as though it were to the apparant vndoing of them and their families: Is not this a mercilesse kinde of banishment that is sought by them? do they not herein take one another by the throte with their vnpitifull handes? May we not here see the truth of the wise mans saying; * A poore man if he oppresse the poore is like a raging raine that leaueh no foode?** Yea the raging oppression of the Brownistes tendes to their apparant overthrow & vndoing even by their owne confession. And therefore as **Delecluse** throughout his advertisement doth draw his collections from Mr. Br. his wordes against the church of England, even so may we & with better reason condemne the Brownistes out of their owne mouthes: Thus may we shoote with the Brownistes in thier owne bow,

re profane
schisme
of Brown.
ag. 81.

Prov. 28. 3

ne bow, & wound them with thier owne arrowes.

Lastly, besides the degrees & kindes of banishment above noted, we do here demand of the Brownistes both of the Franciscanes & Ainsworthians, what they would doe if they had a magistrate according to their mindes, such an one as they have often wished for; would they not then banish one an other persisting in those courses which they do now condemne mutually in one an other? let them answer vs plainly & sincerely vnto this question & then doubt we not; but even thereby also further to stop the mouth of Delescluse that is here so vniustly opened with complaint against Mr. Brightman.

43.

Having thus set downe the sinnes of Mr. B. he comes in the next place to set downe the vertues of his owne schismaticall flocke, in these wordes; And indeed although I am but a stranger vnto them and one of an other people, yet the truth caused me to speak thus in their behalf, that I know not any people at this day vnder the sunne moze loyall and faithfull vnto their prince and country, and moze zelous and religious towards God, then they are:

Advertis.
pag. 14.

First, being about to sound the trumpet of their praise, for defence of his modesty he telles vs that he is but a stranger vnto them and one of an other people; but this is not enough to excuse his flattery & boasting, for though he be a stranger vnto the as he is a french man, yet as he is a Brownist & a schismaticque he is one of them, & therefore notwithstanding his different nation may be as partiall in praising of them as any other of the & above many of them, in that he is an elder, a governour & a prophet among them: It had bene much more for their credit if some other of their neighbours had praised them, but this they want being esteemed both of the magistrates & ministers of the reformed churches to be a contentious sect; And therefore while Delescluse being incorporate into their schisme doth thus extoll his frendes & brethren, it may iustly be sayd vnto him: * He that praiseth his frendes with a loude boyncerising early in the morning it shalbe counted to him as a curse.

Ans. 1.

Secondly, for the length of his comparison, that he sayth, he knowes no people vnder the sunne moze loyall etc. how vaine & foolish is this? Though he know none in the east or west Indies more loyall then these, this is nothing to their praise because he knowes not those nations at all, nor many other far nearer which are yet all vnder the sunne: And thus this large comparison is nothing els but the lowde noyse of an idle commendation.

Pro. 27. 1.

Thirdly, for their commendable loyalty and faithfulness vnto their prince and country, how doth it appeare? by what good token or argument can he demonstrate the same? Yea the contrary rather might be shewed by divers instances of sundry of them who have deceyved and defrauded both the prince of their

2.

3.

A shield of defence

owne country of his right & the governours of these countries wherein they now live of their due also, insomuch that some being taken in their deceit & in their presumptuous transgression of the lawes have smarted for the same: And where then is their singular loyalty & faithfulness?

Fourthly, for their zeale of religion where is it? doth it not vanish into the smoke of contention? Yea is it not confessed by many of them, that they neither feele in themselves nor see in others that zeale & comfort thereof which they felt & saw before their separation? For this also we could alledge sundry witnesses of themselves besides our owne knowledge.

44.

B Vt he proceedes yet further to amplify his commendations & prayses of the zeale and religion in the Brownistes which as he sayth are seene in them and among them both privately and publique: Hea in such measure as that I am fully perswaded that they are and shall be if they continue faithfull unto the end, that people by which chiefly Antichriste the man of sin shall be rooted out.

Behold here the proude conceit that the Brownistes have of themselves without all reason, it is much that such fantasies should enter into the head of Delescluse, it is more that they should be rooted therein with such full perswasion as he speaks of, it is yet more that he should not be ashamed to utter, yea & in print to publish this his arrogant opinion, but most of all that his fellowes & his brethren should allow or tolerate in him this strange dreame or vision of vanity: for whereas the Lord in his holy word hath noted vnto vs those honourable instruments by whom chiefly Antichriste is to be overthrowne, we desire Delescluse to shew vnto vs where the Brownistes are numbred among them: VVe see in the booke of the revelation that as the Lord in sundry visions hath there declared vnto vs the speciall instruments whereby Antichriste was to be exalted, so hath he also in other visions there described vnto vs those worthies and blessed instruments by whom chiefly he is againe to be cast downe: By the consent of the best & learnedest interpreters there are noted out vnto vs in the Apocalyps diuers estates both Ecclesiasticall & ciuill that have wounded Antichriste, but no interpreter that ever yet could finde the Brownistes among them: VVe read of diuers angelles fighting against Antichriste, *Reb. 14. 6. 7. 8. 9.* And these do fully declare vnto vs such as *John Wicklesse, John Huffle, Hierome of Prague, Martin Luther* & such like, but where be the angelles that may fully represent vnto vs *Robert Brodome, H. Barow, Francis Johnson* etc. VVe reade of diuers that have obteyned sundry victories, conquestes and triumphes against Antichriste. *Reb. 11. 15. 16. and 14. 14. 17. and 16. 1. and 17. 16.* For the further vnderstanding whereof we desire the reader to consider

consider & weigh Mr. Brightmans exposition of those places; But where is the lot and roome of the Brownistes? VVere is their achievement registred among these cheefe instruments of the Lord?

Secondly, whereas he telles vs that this his full perswasion dependes vpon a condition viz. *If they continue faithfull vnto the end*, whereas also Mr. Johnson & his followers doe now in the account of Delescluse slide back from their ancient faith & are already proved vnfaithfull, Mr. Robinson also halting betwixt them in some thinges, these thinges duely considered the full perswasion of Delescluse may quickly turne into a faint perswasion and his vaine confidence into a wan-hope.

45.

Advertis
pag. 11.

THe reason of his glorious perswasion touching the Brownistes he setteth downe in these wordes: For by that puritie of doctrine which they do teach and by the sincere and publike administration of the glorious Kingdome of Christe publicly and before all the people; as also by professing that glorious libertie in the gospel, that if any sin be shewed or manifested vnto them by the word of God, is amended whatsoever opposition may be to the contrary, by those thinges I say by them professed practised and taught, it is impossible that where they have place, Antichriste can or have any doore to come in.

First, for their puritie of doctrine, they have no groundes of pure doctrine which other churches of Christ round about them have not as well as they, VVhy do they exalt themselves in that which others have as well as they and before them?

Other churches have this doctrine also in better and more abundant maner then they; for M. A. J. Delescluse, Thomas Coker, John Hales and such like prophets do not teach the pure doctrine with half that puritie, grace, power & fruite that the ministers of other churches doe.

Besides their ignorance, their doctrine is divers wayes impure & mixt with sundry errors, new doctrines & faithes leading vnto schisme & confusion & is therefore in part recanted by Mr. Johnson.

For their glorious libertie in their publike administration the anabaptists may boast thereof as much as they, seing the anabaptistes are as publike in their administration as the Brownistes and the brownistes are but followers of them therein as they are also in the most or all those thinges, wherein they differ from vs.

For their

A shield of defence

For their sincere administration thereof against all opposition whatsoever as he boasteth, how vaine is it? Before the schisme of the Ainsworthians from the Franciscanes, the sinnes and * scandalls of Daniel Studly were shewed and manifested by divers of the Ainsworthians & yet such opposition was made against them as that Da. Studly did neither soundly repent nor loose his office from which he is now deposed: That which the popular government could not then effect, is now effected since that government was changed by Mr. Johnson.

6. Whereas he sayth that Anti-christe cannot have any doore to come in, where those things by them professed and practised have any place, it is also false: for suppose the doctrine and discipline of the Brownistes were both of them pure, even as pure as in the apostles times yet might Antichriste finde a doore to come in by, as well as he did in the time of the apostles, where there were better meanes to keep him out, then the Brownistes now have, see 1. Job. 2. 18.

2. Thess. 2. 7.

7. Suppose the Romish Antichriste have no doore to come in by among the Ainsworthians, yet while they open a doore to the Anabaptistes to come in among them, what awayleth it? That such a doore is opened by them see the testimony of the * Franciscanes, who charge Mr. Ainsworth and his company with this evill.

46.

Advertis.
2. 15.

Moreover he addeth further in praise of the Brownistes: And for my part I do blesse the day in which I had that grace from my God to know both the people and their faithfull walking in their wayes and religion of God.

answ. 1.

If a stranger meete with this booke of Delescluse he may be divers wayes deceived by him in this deceitfull speech: for if he know not that the Brownistes are broken and rent in the middes falling one from an other, then by this false report of Delesc. he may be drawne to think that the Brownistes do faithfullly cleave vnto one an other and walke constantly in their wayes without schisming from one an other, which is most vntue.

2.

And further againe if a stranger do know that they are rent a sunder, and yet withall know not of what side Delescluse is, then shall the stranger be left in vncertainty not knowing whether he meane the Franciscanes or Ainsworthians to be that faithfull people, hereafter therefore let Delescluse learne to speak more plainly and to avoyd his deceitfull speeches: for ought that he hath here written he might be taken for a Franciscane and so his faction might loose that praise of faithfullnes which he intendeth for them.

Drawing

Drawing to an end he flates up his booke with this prayer for the brownistes. Advertis. pag. 15.
 He beseecheth the Lord of his grace then with teares that he would
 to open the eyes of their most noble and wise prince that he may see the
 iustice and equity of their cause and cause them to see his royal face and
 presence againe with joy and gladnes of heart under his dominions
 and iurisdictiones, Amen.

In this prayer or forme of prayer, observe first how he dishonours the Lord. Answ. 1.
 and takes his name in vayne by praying for the manifestation of the iustice and
 equity of their cause which is full of iniustice and iniquity: As Saul took
 the name of God in vayne by his blessing the ziphims for their shew of compas-
 sion which indeed was cruelty 1. Sam. 23. 21. So doth Delescluse by blef-
 sing of the brownistes for the equity of their cause which is indeed a mere
 iniquity.

Secondly, mark here his vaine publishing of his owne devotion & zeale, viz. 2.
 his praying with teares, yet is it no sound commendation of himself while his
 teares are spent in such a cause: Delescluse may remember since he was a Pa-
 pist that many of those idolatours in their superstitious devotion do often times
 weepe & powre forth their teares before their idoll & images: As those tea-
 res can not iustify their devotion, no more can these teares powred forth by
 Delescluse for the idoll of their separation iustify his devotion.

Thirdly, mark his flattery of the king calling him their most noble and wis- 3.
 se prince: It is the property of true nobility to try the spirits of men by the
 scripture, as the berzeans did Matt. 17. 11. If therfore he be noble and most noble
 they will not deny but that he hath examined their spirits & the scriptures alled-
 ged by them & presented vnto his maiesty in their petitions; & then withall if
 he be most wise how is it that he cannot see the myserie of their separation ha-
 ving their chief reasons & proofes layd open before him? Yea by the sentence
 of this Delect. there is nothing to be expected by him from Christe but the
 powring out of his eternall wrath vpon him, nothing as touching his visible esta-
 te but eternall flames of everlasting damnation. If this be his abiect & base estate,
 how is he most noble or most wise.

Fourthly, we do here demand of Delescluse touching this his prayer, whe- 4.
 ther it be lawfull for any of his flock in the reading of his booke & withall of
 this his prayer therein to lift vp their hearts vnto the Lord, to desire the same
 thing & to say Amen with him vnto this his petition: If they may not, then is
 it a sory prayer which may not be assented vnto by another, & then is he a sory
 guide to go before his flock in such desires as it is not lawfull for them to follow
 him; but if they may pray the same thing with him & in the reading of his wor-
 des may say Amen vnto his wish, then consider on th' other side how according
 to the doctrine of the Brownistes, he makes himself guilty of idolatry, for they
 tell vs

A shield of defence
 tell vs that read prayer and set formes of prayer are idoles & the vse of them
 idolatry. Mr. Amworth in speciall hath compared them to the golden calves
 that Ieroboam erected, & if this be so then hath Delescluse here in the end of
 his booke set vp a golden calfe by setting downe this forme of prayer & then all
 the Brownistes that in the reading thereof do lift vp their hearts in prayer to desi-
 re the same thing, all these (we say) do then bow downe vnto his calfe & wor-
 ship the same and so commit idolatry.

48.

H Asting to a finall conclusion he sayth; And so I do here end though ma-
 ny more thinges might be sayd touching separation from euill, and
 adorning or following that which is good:

Mark here how he paynts the face of his separation, in calling it a separation
 from euill etc.; whereas indeed it is a separation from that which is good becau-
 se of some euill mixed therewith, & a reiection of the godly for the wicked sake
 which is a thing most wicked, Gen. 18. 25.

Here he will end but it had bene better for him not to haue begun: He telles
 vs many more thinges might be sayd touching separation, we tell him
 also that many more thinges may be sayd against the same: The iudicious rea-
 der may easily discerne that in all these arrowes which he hath shot he hath
 still missed the marke, his bow of brasse is broken & all his vaine reasonings aga-
 inst Mr. Bright are turned vpon his owne head; If he haue more thinges to say he
 reafter let him see that they be of more weight then these.

49.

L All of all he addeth: And in deed in a word we shall not read from the
 beginning of the world to this day that there was ever any true
 church of God truely establisht but by separation: and therefore this
 people not to be blasphemers but true worshippers of God.

Behold here a heape of falsehood couched vp together in a few wordes for a
 fare well to his reader: For first, it is false which he sayth of establisht chur-
 ches by separation from the beginning of the world: Let him shew how the
 church of God before the flood was establisht by such a separation as the Brow-
 nistes have in their writings described vnto vs: we haue here his bare word on-
 ly which is of no credit, his asseveration here vsed by him, viz. in deed in a
 word is but a word without deed & without truth.

Secondly, it is false which he sayth of establisht true churches by separati-
 on vnto this day: And this not onely in respect of the church of England
 which by Mr. Johnsons confession is a true church though not establisht by the
 separation of the Brownistes, but also in respect of the dutch & french churches
 which by the Brownistes them selves are acknowledged for true churches & yet
 were

were not establis hed by the separation in question? Yea they do reject & condemne the separation of the Brownistes as schisme: Do these churches then practise and reteyne a separation without their knowledge, against their willes & contrary to their doctrine? Or if they do thus maintaine a separation not being aware thereof, shall this unwitting & unwilling separation be a true ground & foundation of their church? Shall their ignorant practise establish them & iustify their estate? we would faine know of Delescluse how these things can stand found.

Thirdly, suppose this assertion of his touching separation were true, yet his inference thereupon is false, in that he sayth ~~and therefore~~ *this people not to be blasphemers*: Though a man hold separation yet may he be a blasphemer in many other respects: For example, Mr. Smith holding the separation of the Brownistes was yet a blasphemer for that which he wrote against the vse of the translated & originall scriptures in the worship of God. And so Mr. Ithson still holding the separation is yet by the Ainsworthians accounted a blasphemer, one that speakes evill of the way of God, in respect of his new interpretation of Mat. 18. Delescluse reasons here as though there was no blasphemy but against separation, how blindly & partially let the reader iudge.

Fourthly, he brings yet another false inference from the former assertion, in saying, & therefore *this people not to be blasphemers but true worshippers of God*: for the former assertion touching separation is maineyned by Anabaptistes yea & by some of the Arrians: doth it hereupon follow that they are true worshippers of God? Nothing lesse: Yet such is the fruit of Delescluse his reasoning. further whereas the Brownistes do acknowledge the dutch & french churches to be a separate people & true churches establis hed by separation & yet condemne the read prayer vsed by them as being a false and idolatrous worship, it may hence appeare evidently that his argument for prooffe of their true worship is very vaine and false: He may here see that the truth of Gods worship doth not depend vpon separation.

Prov. 12. 15.

*The way of a foole is right in his owne eyes:
But he that heareth counsell is wise.*

